atzlodi (thumb)=thick finger. (7) Names of animals, plants, instruments, materials, objects, etc., of exotic origin: Horse, in Cree, *mistatim*=big dog, in Ojebway, *papajiwogishi*=the animal with undivided hoof; sheep, in Ojebway, *manitanis*, in Cree, *mestjanis*=the animal with the hide that is not durable; carrot, in Ojebway, *osawtchies*=yellow turnip; looking-glass, in Mississagua, *wabimotchichaywan*=where ghosts are seen; shot, in Mississagua, *shtshibanwing*=duck-stones. (8) Ethnic names, *Nehiyawok* (Crees) =the true, real, men; *Mississagiwē*=those who dwell where there are many mouths of rivers; *Potawatomi*=fire-makers (let. we are making fire); according to Long the Ojebway call themselves *Neenawesik*=they who speak a natural language; compare the Basque *euskara*=the Basque language, *euskaldun*=a Basque (*euskara*, according to Humboldt=the language par excellence). (9) Personal names: *Ogīmabinesh*=chief-bird, *Asawbanung* =stars in a cluster, names of Mississaguas at Scugog; in Basque, *Echeberri* =new house, *Echeparay*=excellent house. (10) Words of onomatopœic origin: in Cree, *wehwew* (goose), *ahâsiw* (crow), *kâkâkiw* (raven), *kokus* (hog), *sisib* (duck), in Ojebway, *wewe* (goose), *shishib* (duck), *kakaki* (raven), *kokosh* (hog). In Basque, *kakaraz*, clucking of hens, *irhinziri*= neighing of horses. (11) Words (apparently radical) of which the etymological significations are not apparent:

	(bear)	(bee)	(blueberry)	(earth)	(moose)	(porcupine)
Ojebway,	*mukwa*,	*amo*,	*min*,	*aki*,	*mons*,	*kak*,
Cree,	*maskwa*,	*âmow*,	*min*,	*askiy*,	*monswa*,	*kâkwa*.

In Basque: toad, *abo*; fish, *arrai*; head, *buru*; *ego*, wing; *gau* (night); *ibai*, river.

(12) Words denoting abstract ideas often of recent origin.

Many of the words to be considered involve questions of history (*e.g.*, the names given by the Algonkins to the English, French, Americans, etc.) or of folk-lore (*e. g.*, the names of the rainbow, milky way, etc., and some names of animals, etc., as the raccoon) and are of the greatest value in the study of the development of aboriginal ideas.

THE TWO BROTHERS: A MISSISSAGUA LEGEND. By A. F. CHAMBERLAIN, Toronto, Ont.

[ABSTRACT.]

THE writer related a legend dictated to him, both in Indian and English, by an aged Mississagua woman at Scugog Island. The tale, which is a very old one, is peculiar on account of the variety of incident and actions performed by the hero *Assemōka* (the tobacco-maker). Assemōka and his brother camped together long ago, and the former made up his mind to travel into the world. So at length he set out and after being metamorphosed into a tree, and a stick in the river (by his own volition), from which

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